Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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INTELLIGENCE.

Catholicism in Germany.

In some recent notices of the state of Catholicism in Germany,, the Monthly Repository gives the following statement respecting the University of Tubingen. 'In 1818 this University had 697 students. It was formerly exclusively a Protestant Institution, but within a few years past the Catholic University at Elwangen has been united with it.

In the University of Tubingen, both Protestant and Catholic professors have their chairs of divinity; they maintain with each other the most friendly relations, and even no student is prevented from hearing the lectures of a professor of the other church. In the town of Louisburg (the present residence of the Queen Dowager of Wirtemberg) one of the churches is used in common by Catholics and Protestants, their ministers performing divine service by turns. For good preachers, their audience make no distinction between the two denominations. They hear whoever preaches best; but what will give a clearer view than even this of the spirit of toleration in Germany is, that when the Protestants, in 1817, celebrated the centenary of the Reformation by Luther, Catholic priests were seen in their robes, joining in the service in the Protestant church, in which the portraits of the two principal Reformers, Luther and Melancthon were hung up. The reason they gave for partaking in the solemnization of such an event was, that their church had derived from the Reformation as much benefit as the Protestants had. The emulation which had been excited by the Reformation had stimulated both parties to vigilance. Errors, by being examined, had been, if not removed, in some degree reformed, or at least prevented from getting worse, and the mother church was indebted to the active vigilance of her rivals for correcter discipline and purer conduct than in the common course of events could have been expected from unresisted power.

Unitarianism adapted to the Poor.

The Rev. Richard Wright, the celebrated English Unitarian Missionary, has been recently connected in the ministry with a ——— society at Richstead, in Lincolnshire. In perusing the following account, our readers will be pleased with the striking evidence, which this indefatigable missionary continues to give of the excellent adaptation of Unitarian Christianity to the condition and wants of the poor, the ignorant and the lowly.

Kirkstead is an obscure village; the state of society is certainly low, under every view; the inhabitants have had scarcely any means of religious, or even moral improvement.

The preceding short remarks may give your readers some idea of the state in which I found things on my removal into Lincolnshire, and the commencement of my ministry at Kirkstead, at Michaelmas last. I found a chapel, but no congregation, nor any individual Unitarians: of course it was new ground; I had to break it up, and collect the congregation: and this was to be done in a village, in an obscure corner of the country, among completely uneducated people, some of whom could not even read; very few of whom had paid any serious attention to religion, and whose moral state was, generally, far from being good. I felt that the work before me would be attended with difficulties, neither few or small; that it would require much prudent, steady, unwearied, and persevering labor to raise an Unitarian congregation in such circumstances; but having had much experience in preaching among the poor and unlearned, and believing Unitarian Christianity to be identical with the gospel which Christ and his apostles preached to the poor and unlearned, I did not doubt but that by prudent and zealous exertions, through the blessing of God on my labors, I should succeed. I have delayed sending you any communication on the subject till I should have tried the ground, and be enabled to form some estimate how far I may reckon upon ultimate success: having now made the trial for about five months, I think I may venture to speak with some degree of decision on the subject.

My first object was to gain and, as far as possible, fix the attention of the hearers.—In this I am happy to say I have, hitherto, completely succeeded. Ever since the first Sunday I have had good congregations; on the Sunday, in the afternoon, the little chapel has been well filled, and frequently quite crowded: and I have never had more closely attentive hearers in any place.

My aim has been not only to suit my discourses to their understandings, but to reach their hearts and consciences, and to effect a change in their moral state; to make them see and feel that the gospel, according to our views of it, is perfectly suited to their moral and spiritual wants. In this, also, I have good reason to conclude that I have had as much success as could reasonably be expected in the time. Persons who went to no place of religious worship, prior to my coming, steadily attend on my ministry.—Habitual drunkards are become sober and steady in their conduct. Profane swearers have laid aside the disgusting and abominable practice; and I am told some who were in the habit of treating their wives ill, now act very differently: in a number of individuals an important moral change seems to be effected; and a few persons have their minds so far informed that, on the whole, they may be pronounced Unitarian Christians. To give them much information must be the work of longer time.

I have found it useful to read the Scriptures more than is usually done in many of our congregations, and to make a remark here and there on what is read, as some of the hearers cannot read, and others know not how to do it in a proper and impressive manner; besides, some who can read have not Bibles. I have also thought that a good effect has been produced by beginning the service with repeating a few striking and impressive sentences of Scripture.

Uitarianism in Calcutta.

The following is a continuation of our extracts from the "Second Memoir" of the Calcutta Unitarian Committee.

VII. LIBRARY.

Public Libraries may be made very effective instruments for the diffusion of religious as well as of general knowledge. Confessedly very few individuals ever read books written exclusively on the subject of religion, and one reason is that the public have not the requisite facilities and means of comparison and selection. There are Libraries to supply the public taste on almost every other subject, but there is no Library in Calcutta open to the public, well supplied with Theological works of every description. The most valuable Theological collections are not generally accessible, and those that are open to the public are extremely meagre and almost exclusively sectarian. If all these Collections were thrown into one, it would be a great means of spreading religious knowledge, especially when aided by the weekly discourses of the public teachers of Christianity. Why is it that the voice of the preacher falls so powerless on the ear? It is because, among other reasons, the minds of the hearers have not been exercised by previous reading and reflection on the same or similar subjects. Let then books of religion be put within their reach,—books on every subject that can be considered as directly connected with religion. Theology, Mental Philosophy, Ethics, Education, Missions, &c. Let all denominations of Christians unite in forming such a Library, and the most beneficial effects may be anticipated in conjunction with the other means that are employed for exciting an increased degree of attention to the subject of religion and forming the public mind to a just appreciation of its important truths. The Committee do not expect that other Christian sects will join with them at present in these views, but however distant the prospect of such co-operation may be, they have determined in the mean time to pursue the object with the means they possess and with the aid, in books or in pecuniary contributions, which public-spirited individuals or societies in India or in foreign countries may be disposed to give. A small Library has been formed, and, several donations of books have been received from various individuals both in this country and abroad, besides additions that have been made to it by purchase at the expense of the Committee. It is open to the public, and various individuals have at different times received books from it. The Committee invite all the aid and patronage which such a Theological Library may appear to the public to deserve. They tender their thanks for those donations of books that have already been received, and they will gratefully acknowledge all other gifts, whether of orthodox or heterodox works, that may hereafter be sent to them.

VIII. MADRAS.

Mr. William Roberts, a native Hindoo, has, with great zeal and industry, been laboring at Madras for several years under the patronage of the English Unitarians as the Pastor of a small Native congregation of Unitarian Christians. In compliance with Mr. Roberts's request and with the recommendation of his English friends and supporters, it was at one time in contemplation to authorize Mr. Adam to proceed to Madras to ascertain the present state and prospects of Unitarianism at that Presidency; but after mature consideration this step was deemed inexpedient in consequence both of the inadequacy of the funds applicable to such a purpose, and the importance of Mr. Adam's presence in Calcutta at the present juncture. The Committee have no means of judging of the utility of Mr. Robert's labors except from his own reports, but although they are evidently limited to a very humble and contracted sphere, yet the Committee are strongly impressed with the conviction of the integrity of his character, his firmness in maintaining Divine truth under the most discouraging circumstances, and his unwearied perseverance in his endeavors for promoting the moral and religious improvement of his little flock and for extending the knowledge of Unitarian Christianity. The Committee, therefore, to express their sympathy with him in his labors and to encourage and aid him in their prosecution, presented him with a donation of 100 Madras Rupees. A further donation of 350 Madras Rupees was made to Mr. Roberts, being part of a sum of 375 dollars received from America.

DOCTRINAL.

Trinitarianism Unintelligible.

We gave some account in our last paper of Mr. Hurlbut's 'Presumptive Arguments in favor of Unitarianism.' His remarks, on the conflicting and incompatible ideas comprised in the doctrine of the Trinity are sound and valuable. The whole tract is worthy the attention of thinking and intelligent minds.

It is alleged, that without the doctrine of the Trinity, true piety cannot exist, and that those who reject it are unworthy of the Christian name. Yet what is this doctrine, when fairly and soberly examined? What but a tissue of absurdities; of conflicting and incompatible ideas? It states that there are three persons, infinite and equal in power and perfection, yet but one God. Is there anything like this in the gospel? Is it possible to state this proposition, or one equivalent, in the language "which the holy ghost teacheth?" Yet, if there be such a doctrine, is it not confessedly a doctrine of revelation alone—one of which nature and reason give no information? and is it probable that revelation would make fundamental to the hope of man, a doctrine, which cannot even be stated in the language of revelation? a doctrine, which whenever and wherever it is found, is necessarily announced in "the words which man's wisdom, or his folly teacheth"—rough and bristling all over with uncouth terms, drawn from the school and the cloister? But further, we ask, is it possible to state this proposition at all in terms of a definite and settled import, so that the one part shall not be repugnant to the other? Is it possible, we ask seriously, to assign to the doctrine any intelligible meaning whatever, without running into simple Unitarianism on the one hand, or absolute Tritheism on the other? If the term person has any meaning at all, it means a distinct, intelligible agent; and if three distinct, intelligent agents, each with the attribute of infinity, be not three Gods, then language is no longer to be trusted as a vehicle of thought. If the term means something less than this, we ask what that *something* is? He who calls on me to adopt an article of faith, at the fearful stake of my eternal salvation, is bound, in common fairness, to tell me clearly what such an article imports. He may not shroud himself in obscure phrases, and talk of mystery, when I ask for truth. We do not call on our opponents to explain all the bearings and relations of the doctrine; we ask them, simply and solely to tell us what the doctrine is; what is the purport of the terms in which they have *chosen*—for revelation has not done it for them—to announce it? This they have not done; and this, we verily believe, they cannot do. One of their champions, when hard pushed, takes shelter under the cover of the term "*distinctions*." The "persons" of the godhead are so many "distinctions;" whether distinctions without difference, we are not informed. We can see no advantage in this term, except that it is one step farther advanced in abstractness and obscurity than the other. Another tells us that the three persons are "three *somewhats*." Now we ask the advocates of this doctrine to lay their hands on their hearts, and tell us, whether this be not solemn trifling. The hungry soul asks his spiritual guide for bread and he gives him a—"somewhat!" The anxious inquirer wishes to ascertain what are the conditions on which the benefits of the gospel salvation are to be obtained. He is told that the sole condition is faith. He asks what are the objects of this saving faith? and is answered, that the prime article is, that there are "three distinctions," or "three somewhats," in the divine nature. No doubt he will be highly edified by this disclosure. No doubt this faith must be of powerful efficacy to restrain his passions, to exalt and purify his affections, to kindle his devotions, and expand his charity. With good reason may he look down from his eminence on his uninitiated brethren, with pity for their blindness, and thank God that he is not like other men. But allowing the importance of this doctrine, who are they that adequately believe it? and in what does the advantage or sufficiency of this faith consist? Is it in the repetition of a form of words, without regard to the import attached to them? Do they "hold the head," who verge, with Sherlock, on Tritheism—so closely verge, that the wit of man cannot draw the line between them? or they, who fall, with South, in every thing but words, into the doctrine of the simple unity—regarding the persons of the Deity as so many relations only between him and his creature? If our opponents will not grant the sufficiency of a faith *merely verbal*, and yet allow the orthodoxy of the last mentioned class, it will require but a slight extension of their system to admit us also, whose faith is not *substantially* different; whose language is more honest; and who have, at least, the advantage of knowing, and being able to state, precisely what our meaning is.

Our opponents disclaim any construction of this doctrine inconsistent with the unity of God. This disclosure, we doubt not, is honestly made. But do they not deceive themselves? Do they not practice an illusion on their own minds? We ask them to look into the deep recesses of their hearts, and see whether they do not find there the idea of three district objects of worship, covered only with a thin veil of words without any definite meaning. We are persuaden that, if they find not these ideas, they will find nothing definite whatever—that their Trinitarianism will amount to this, if fearlessly examined, or amount to nothing. We say that it is impossible, consistently with the laws that govern the human intellect, that it should be otherwise. The doctrine of the Trinity either teaches the existence of *three Gods*, or it teaches nothing distinct from Unitarianism. We say not, that it does not employ very different terms from such as we can admit; but we do say that these terms, imposing as they appear, are absolutely without meaning, unless they mean more than those who employ them will admit. It is impossible, we aver, for the wit of man to comprehend the distinction between the terms *person* and *being*, as applied to the Deity; or even to conceive, for one moment, that such a distinction *can exist*.—The term person, therefore, in this connexion, consistently with the disclaimer mentioned above, is altogether void of import. It conveys no more idea to the mind than if it were in an unknown tongue. We repeat, therefore, that in so far as any one is a Trinitarian, in any intelligible sense, just so far is he a worshipper of more Gods than one. We speak advisedly, and according to the dictates of our sober judgment, when we say, that beteen this point and Unitarianism, there is not a foot of ground, on which to stand; not a foot, from which they may not be driven by their own admissions.—The doctrine is either false, or nugatory.—In the one case, it must be pernicious; in the other, useless, at least. These positions, we are aware, may appear startling to many. It seems to have been generally admitted, by Unitarians, that the doctrine, though admitted not to teach more Gods than one, was still entitled to consideration, still capable of sustaining an argument as to its truth or falsehood. We think this concession unnecessary, or *premature* at least. We think it will be time enough to make it, when the advocates of the doctrine shall have informed us what they mean by it—or when at least, they shall have shown us, that, not meaning this, it can have any other possible meaning whatever. This they have never done, and, we believe, they never can do it. Our statements will be denied, probably denounced: but they will not be fairly met, and refuted. Let any two of its champions agree in a definition of this doctrine assigning a precise and intelligible meaning to the terms in which it is stated; nay, let any one of them fix on a definition by which he will himself abide, and we will readily retract our error. At least, we shall admit that a tangible topic is presented for discussion, capable ofbeing either proved, or disproved, adopted or rejected. This, we think, is not at present, the true state of the case. We can see nothing in the dogma, short of tritheism, on which either faith can rest, or with which an antagonist can grapple.

PRACTICAL.

Staying away from Church.

The following excellent remarks on the importance of a regular and habitual attendance at Church we copy from the Rev. William Ware's Address to the Society of the Second Congregational Church in the city of New-York, at the recent Ordination of Rev. William P. Lunt.

In view of the importance of this sympathy and cooperation on the part of the congregation, let me hope, as one chief mode of its manifestation, that you will give to your minister your habitual attendance at church, and lend him while there, an inquiring, a willing, and a candid ear. He can do nothing without this. Empty pews, and dull ears, will in time cool the ardor and palsy the arm of the most zealous.

And surely, if it is worth while to be at all this trouble and expense, to have and maintain a preacher of the gospel, it is worth while to hear him, and strive to reap some of the benefits, with reference to which it is that you have a minister. It is something more than inconsistent, it is want of wisdom, stupidity, to build a church, and drain your purses for religion, and then habitually neglect the church, and give up all care for the religion, for which you have made such costly provision; or even by frequent absence show that you care about anything else more than the ministrations of the sanctuary.

I pray, therefore, that you may guard in the outset against this indolent habit—for nine times out of ten it is sheer indolence—of staying from church one part of the day, whenever you feel no particular relish for going out. If you once allow yourselves to stay at home, whenever, as a mere matter of personal convenience or indulgence, you would a little rather sit still, or sleep, or take a walk, or write a letter, this place and these sober duties will soon become intolerable to you, and you will either absent yourselves regularly one half the day or forsake the service altogether. I hope therefore you will go to church on principle—not in the idea of being always highly entertained or greatly improved, or strongly excited, but on principle; because the institution is vitally important to society and religion, and, in the long account, to yourselves; because it has a claim on the respect and notice of every thinking man. Do this, even if in the first instance you should receive no great pleasure or profit from your attendance; do this faithfully, and I am confident of nothing more than that in the ... you will be the very persons that shall most highly prize the institution, and derive the greatest benefit and pleasure from it.

I said, do not go to church in the idea that you are always to be highly excited, do not stay at home, when there is faint prospect of this. Allow me to insist on this. It is enough in the majority of instances, if you are plainly instructed, simply reminded, in a calm and solemn way, of very common duties. And it is so, for this plain reason, that ninetynine out of a hundred preachers, let them try ever so hard, can do no more.—Nature denies them the power. And even if they could each day greatly arouse and excite their hearers, I, for one, should doubt whether it were best. I am disposed, sincerely, to deprecate this prevailing passion for excitement—excitement in religion, or rather in the preaching of it—this modern placing of religion in something supposed to be better than soberness, purity, and goodness, and the quiet discharge of common duty. So high does this passion run now-a-days, that there is a large proportion of Christendom, who would not listen to a sermon written on the model of the sermon on the Mount, or to a prayer formed on that of our Lord's prayer, which a high Orthodox authority,* styles 'an extremely deficient model—containing an inadequate exhibition of the principles of christian devotion'—as merely 'Jewish prayer.' Sermons which shall attempt to explain and expound scripture, though well digested and learnedly done, or which shall treat of the evidences of religion, or illustrate the wisdom and goodness of God by minute reference to the works of nature through all their parts, will not be heard with patience. They will be denominated dry moral discourses, philosophical disquisitions, without any of the vitality of religion. Men would be moved, not enlightened; they would have their passions stirred, not their minds. They are too unwilling to listen to what shall demand much exertion on their part. The matter presented must be easy, and so wrought up, by the power of words and gestures, that the hearer shall be forcibly borne along whether he will or not, and the more passive and subjected the mind is, the better. This is the modern preaching most coveted. And while, on the principles of the popular theogy, this preaching is the easiest of any, implying no study and no style, and only strong figures and startling appeals, and extreme statements of appalling doctrines—in our case it is different, and a sermon, to produce similar results, must be painfully elaborated by the application of a refined rhetoric, and yet so skilfully wrought, that the art shall not appear; for then again the charm is broken, and the preacher is styled affected, studied, or pedantic. This renders the labor on our part extremely difficult, in some instances more than can be met; and not a few have fallen victims to their desire always to produce a striking effect, which desire they have felt because the people have demanded it. Some one has said, speaking on a similar topic, 'How impossible is it to conceive of our Saviour's hearers going away from his sermons, saying, "What an admirable discourse we have had! how delightful a season!" We cannot conceive of it. We can think of his hearers departing in no other way than with their heads bent to the earth, in silence and in tears; each one communing with his own heart, or smiting his breast, saying, "God be merciful to me a sinner!"'

* The Eclectic Review.

Experiencing Religion.

"Did you ever *experience religion*?" said Mrs. Peabody to Mr. Howard the other day, as she accosted him abruptly in the street. 'Did I ever experience religion? Yes, madam,' replied Mr. H. 'I have experienced religion a great many times.' "But a person can never experience religion but once, and it is a humiliating confession to say you think you have experienced it many times, as such a statement shows that you must often have been a backslider." 'Perhaps you do not rightly understand me,' rejoined Mr. H.—'I look beyond *sounds* to *things*; and when a person proposes a question to me in any intelligible form of words, I endeavor to answer it according to the true import and meaning of the language in which it was communicated. You asked me if I ever experienced religion? Religion is goodness. This I am happy to say I have frequently experienced in my intercourse through a long life with my friends, my neighbors, and with my fellow-creatures generally. I have experienced their kind offices, their friendship, and their generous assistance—in short, I have experienced their *religion*—their *goodness*, as often as I have stood in need of the evidence of their piety. Nor do I consider it disgraceful to me or to others, that I am able to say I have *many times* experienced the benefits of religion from my neighbors."

But this is not such an answer as I wanted, replied Mrs. P. evidently out of humor. I want to know,—to express myself more plainly,—if you profess to be *an experienced man* in religion? "Why as regards this question, Mrs. P. modesty in me would dictate silence; but as you appear very anxious to know what does not particularly concern you, I will say, I think I may affirm, that I *am* an experienced man. Before you were in your cradle, madam, I studied the sacred scriptures with deep and solemn interest, and for fifty years at least have sincerely endeavored to conform to the rules of faith and practice therein prescribed. *experience*, I assure you, *is a work of time;* and those only are *experienced in religion* who *for years have practised upon its holy and purifying principles.* An experienced farmer is one who has long been engaged in agricultural pursuits. An experienced merchant is one who has for years devoted his attention to trade. An experienced artisan is one who is thoroughly and practically versed in mechanical science. And an experienced christian is *not* one who goes from a merry company to an evening meeting and returns, in the course of an hour or two, half distracted with the fear of hell, but one who has made a steady and profitable advance in the road of duty,—one who understands religion, and has long practised its salutary precepts. I think I can say I am somewhat of "an experienced man"—certainly more experienced than yourself who were converted only three weeks ago, and have since afforded no great evidence, beyond that which consists in words, of possessing the genuine religion of Christ."

Ah! exclaimed Mrs. P. I see you do not understand me, and it is no use for you to say any thing farther upon the subject.—"Then learn to make yourself intelligible. Leave off your unmeaning cants and employ a language which expresses what you mean, and you may meet with better success in your officious interrogatories, and, withal, obtain for yourself more correct ideas of religion and those who possess it than you now seem to have."

Eastern Chronicle.

CHRISTIAN REGISTER.

BOSTON, JULY 12, 1828.

THEOLOGICAL VISITATION. The Annual Visitation of the *Theological School in Cambridge*, took place on Friday, the 11th inst. in the chapel of Divinity Hall. We were necessarily absent, but understand that the chapel was crowded, and that the audience were much gratified with the performances.

The order was as follows:

MIDDLE CLASS.

1. On the proper Test of Ministerial Faithfulness. GEORGE WHITNEY.
2. On Religious Controversy. CAZNEAU PALFREY.
3. The Progress of Religious Truth. WILLIAM NEWELL.
4. The Effect of Free Inquiry on the Influence of the Clergy. HERSEY B. GOODWIN.
5. An Exposition of John xi. 35.—"Jesus wept." WILLIAM BARRY, Jr.
6. An Eposition of Luke xx. 19—26. STEPHEN A. BARNARD.
7. On Religious Poetry. DAVID H. BARLOW.
8. On the causes of Infidelity. HORATIO ALGER.

HYMN.

From all that dwell below the skies,
Let the Creator's praise arise!
Let the Redeemer's name be sung
Through every land, by every tongue.

Unceasing are thy mercies, Lord!
Unchanging truth attends thy word,
Thy praise shall sound from shore to shore.
Till suns shall rise and set no mores.

SENIOR CLASS.

1. The Encouragements which this Country affords to a Faithful Ministry. MOSES G. THOMAS.
2. Pastoral Duties. JOHN L. SIBLEY.
3. On the Leading Design of the Christian Ministry. ARTEMAS. B. MUZZEY.
4. Should the Connexion between a Pastor and People be permanent? SAMUEL K. LOTHROP.
5. The Influence of Christianity on the World. FREDERICK H. HEDGE.
6. On the Differences in Religious Opinions among Christians. JONATHAN COLE.
7. On the Study of Ecclesiastical History. GEORGE P. BRADFORD.

HYMN.

Gently, Lord, oh! gently lead us
Through this lowly vale of tears;
And, O Lord, in mercy give us
Thy rich grace in all our fears!
Oh! refresh us—Oh! refresh us—
Oh! refresh us with thy grace.

Lord! dismiss us with thy blessing,
Hope and comfort from above;
Let us each, thy peace possessing,
Triumph in redeeming love.
Thanks we give and adoration,
For thy gospel's joyful sound;
May the fruits of thy salvation
In our hearts and lives abound.

We are pleased to notice, that on this occasion a more popular form was given to the exercises at the visitation, by the introduction of appropriate music. A series of performances, of the same kind and general character, however excellent, must necessarily become in a degree heavy and tiresome, unless the mind is relieved, and the attention and spirits roused by the introduction of music or some other enlivening exercises.

We deem this a highly important occasion, and we hope to witness an increasing attention to the exercises at the Annual Visitation. Ladies and Gentlemen of leisure will find the exercises instructive and valuable, and we doubt not, for the most part, interesting; and they may be assured, that their presence will always be in a high degree greatful and cheering, not only to the performers, but to the Professors, and the Directors of the School.

The Boston Recorder of yesterday, takes the following kind notice of the letter we inserted last week, from a "Hicksite Friend" of New York.

"*A new Alliance.* The Christian Register has received a short letter from 'a Hicksite Friend' at New York, expressing warm approbation of that paper and some other Unitarian publications. The editor seems to be peculiarly delighted on the occasion, and introduces the letter with the following sentence: 'We insert with pleasure the following letter, received a few days since. We greet the friends of Elias Hicks, as our friends and brothers.'

"Now it is well known, that Elias Hicks, is the leader of a party among the Friends or Quakers, which has made great commotion in that connection, and which has openly seceded from the main body within two or three months past. It is well known too, that Hicks openly discards most of the doctrines of revelation which nearly every Christian sect has professed to receive; and therefore is unquestionably within a hair's breadth of Deism. He declares plainly, that man has no need of a Mediator with God:—he scouts the idea of a future judgment, of heaven, and of hell; declaring that man goes daily to judgment, and there will be no other, and that he suffers all his punishment and receives all his reward in the present life. These are but a specimen of his bold and extravagant dogmas.

"Are Unitarians ready to receive this man and his adherents to their sacred fellowship? We were not prepared to hear of it. We had thought the admission of Universalists and Christ-yans would suffice for the present. But if Elias Hicks comes in, Robert Owen will have an undeniable claim; and if there be any genuine descendants or followers of David Hume and Thomas Paine, we may expect soon to see them 'greeted as friends and brothers.' When the long arms of Unitarian fellowship shall have embraced so many sects, will there remain room for the Evangelical *Congregationalists?* We put the question to the Register and all his counsellors; we put it solemnly to *our* 'friends and brothers' also."

The editor of the Recorder tells us that "it is well known" that Mr. Hicks openly discards "doctrines of revelation" &c. which place him "within a hair's breadth of Deism,"—and he proceeds to name certain particulars of his [Hicks'] disbelief.—Now we must be permitted to doubt the correctness of the assertion that it is "well known" that Mr. Hicks rejects doctrines which place him "Unquestionably within a hair's breadth of Deism." We have published this whole article from the Recorder, not so much with a view of entering into an argument in relation to the belief and preaching of Mr. Hicks, as for another purpose, which we will presently name.

Of Mr. Hicks' general style of preaching, or his particular personal speculations, we are not prepared to speak—at least, not with the confidence of the Recorder,—one way or the other. We would say, that we know generally, that he is an able and undaunted asserter and defender of the general principles of Christian liberty, and particularly of the liberties and rights of his own denomination, against the exclusive and intolerant spirit of the day, which seems to have been infused into the minds of some, even of this proverbially tolerant and peacable sect. For this we respect *him*, and all *others* who, like him in this thing, do honor to their nature, and put to shame the narrowness and intolerance of the times. And we claim to do this without being exposed to the slanderous imputation, of embracing all the wild notions, which the jaundiced minds, and we sometimes fear perverted moral principles, of pretenders to orthodoxy find it convenient to impute to such men.

This brings us to speak of the purpose, for which more particularly, we have introduced this whole article from the Recorder. We consider it a most striking example, of what many of our readers wanted no further proof,—viz. of the rare adroitness and skill of some orthodox editors, in caricaturing and misrepresenting the sentiments of their opponents; and by insinuations, innuendos and forced inferences fastening upon them; so far as the editor's influence, or reputation for truth may enable him to do it, and in shameless disregard of the plainest evidence of the contrary,—the most odious and revolting opinions. We enter into no detail of comments upon the article, but think that the disgust of all fair and sober minds will be sufficiently excited, by simply placing it, in its native nakedness and effrontery before them.

Catholicism. The exclusive spirit of the popular religionists of the present time, in this country, has excited much notice and remark in the community. An intolerant spirit, always odious, is rendered more so by striking instances of catholicism and forbearance among Christians of different names. A notable instance of this kind is stated in the first article on our first page this week. Let it put to shame the exclusive and monopolizing among us; and let it provoke all classes to a more uniform manifestation of the gentle and pacific virtues of the gospel.

ORIGINAL COMMUNICATIONS.

AMERICAN UNITARIAN ASSOCIATION.

The prospects of this association, have at no time since its formation, been more encouraging.

The Report made at the Annual Meeting, gives testimony that the friends of Religious Freedom, and the rights of private judgement, are directing their efforts, with good success. Even under disadvantages, and reproach, they have the pleasing conviction, that their endeavors to promote truth, and correct faith, are not un-rewarded;—that the cause they cherish, is daily spreading its influence, and establishing such principles, as will have a tendency to relieve from mistake, and bigotry, many, who but through this medium of information, might otherwise have remained in prejudice and error.

We are aware, that through the over-zeal, and bad spirit, and mistaken sense of duty, which those of a different pursuasion, have often exhibited, in conducting their religious affairs, a disgust has been excited in Unitarians, in relation to all similar efforts, however different or praiseworthy the object.

It is believed that in some instances, the interests of the Unitarian Association, have suffered by the misaprehension of its objects and character, occastoned by the errors of others. I allude to the fears, which some have entertained, that we are creating a party, rather than forwarding the cause of truth, and religion. This sentiment, has suppressed the interest of active, and efficient men, and proved a hindrance to the progress, of liberal Christianity. Many modest, and unassuming members of the community, and exemplary Christians, have been willing to suffer reproach, and be told they have no christian zeal, when their only fault has been, that they were slow to raise a party. This principle may be carried too far. It is to be feared it has been already. We may be too sensitive, and from the abuse of religion by others, we may ourselves come to have no religion at all. However much Unitarians may deprecate the measures which have been taken to create opposition, and excitement, by the orthodox,—however much they may mourn, over the disturbances, which have divided our *parishes*, our families,—which have destroyed friendship, and social intercourse, in our neighborhoods;—however unwilling we may be to descend to the artifices, by which they accomplish their unworthy purposes, yet a respect for duty, for religion, and ourselves, demands at least a defence, against misrepresentation, and calumny.

In connection with this Mr. Editor, I was pleased with the suggestions in the last Register, on the subject of distribution of tracts, accompanied as it was, with a reference to such, as are particularly useful, for that purpose. It should not be forgotten that the circulation of tracts, is one of the leading objects of the association.—It is therefore something in which every well wisher, to the cause of improved views of religion, should feel a deep, and personal interest, to aid which, he should be willing to contribute his means, his services, and his influence, and with an honorable, and Christian spirit, maintain his rights, as a Christian, and a man.

If ever there was a period, when the dissemination, and influence of truth, was important, it is now.—Never were the religious community more ready to receive it.—Neglect, coldness, indifference, inattention on our part, on this subject, might result in the triumph of opposition, religious aristocracy, bigotry, and error.

If it is important, that our tracts should be read, out of the association, it is not less so, that they should if possible, come with system and regularity, to members. The regular receipt of tracts, to individual members, is of greater importance than has been admitted. If published irregularly, and merely deposited with an expectation, that subscribers, on a transient notice perhaps, will call for them; many circumstances might prevent, and a failure to have them read defeats the objects of the association, and the influence and knowledge the tracts afford is lost to the individual. Perhaps Mr. Editor, all may not have experienced these evils. In one of our associations the delivery of tracts has received particular attention, and to obviate the difficulty of delay and non-delivery, a special committee has been appointed to place them in the hands of individual embers, immediately on their publication, in preference to placing them in a general depository; which is recommended, or enjoined by an article of the constitution. The benefit of this, you will readily perceive, and it may be a suggestion worthy of the consideration of others who may have a directing care in the association.

Is it not to be hoped, when so much depends on personal interest, in this subject,—that more will be done, to sustain the endeavors that are making to diffuse knowledge, and promote religion; and that the advocates of intellectual and moral improvement will avail themselves of this powerful and operative means of doing good. If religion, good order, liberty of conscience, happiness in this life and future salvation are valuable—then are we not emphatically called upon, to be faithful and active in the use of the means deemed most effectual for securing to ourselves and others these invaluable blessings? H.

MYSTERY OF GODLINESS.

For the Christian Register.

"*Great is the mystery of godliness; God was manifest in the flesh.*" 1. *Tim.* iii. 16.

These words are often quoted by our Trinitarian brethren to prove that the great Creator of all things once became incarnate, and dwelt visibly among men; and that this circumstance is a mystery beyond human comprehension. But to convey that idea, it should read thus: "Great is the mystery of the incarnate Jehovah; God was clothed in flesh." To my mind, however, the passage does not give the least intimation of such an occurrence. *Godliness* was the great mystery spoken of, and not the *incarnation of God.* Godliness signifies an exercise of *piety* and *devotion* to God. The word occurs repeatedly in the New Testament, and always in this sense "that we may lead peacable and quiet lives in all *godliness* and honesty. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to *godliness*,—supposing that gain is *godliness*,—*godliness* with contentment is great gain. Exercise thyself rather unto *godliness*. Having the form of *godliness*, but denying the power thereof. Add to patience *godliness*, and to *godliness* brotherly kindness. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and *godliness*."

What person would be so ignorant, as to pretend that the word *godliness* in the above quotations referred to the incarnation of God; and what warrant have we to give it such a meaning in the passage we are considering." Surely the connexion in which it stands does not demand it, nor do the scriptures generally require it. If the birth of God in the flesh was the circumstance alluded to, it cannot now be considered a great mystery, for our Orthodox brethren profess to know, and undertake to explain all the particulars concerning it.—But godliness, in the Scriptural sense of the term, may be emphatically denominated a great mystery. "The wind bloweth where it listeth, and thou hearest the sound thereof, but *canst not tell* whence it cometh and whither it goeth: *so is every one that is born of the Spirit.*"

"The Bible no where informs us that God ever tabernaculed in human clay, or that he was ever seen by men; but on the contrary that he is invisible, and that no man has seen his shape at any time. God was manifested, declared, or made known to men by his Son Jesus Christ. "O righteous Father, the world hath not known that thou hast sent me. And I have *declared* unto them thy name, and will *declare* it; that the love wherewith thou hast loved me, may be in them, and I in them. I have *manifested* thy name unto the men which thou gavest me." God has ever been manifested unto the world by the display of his mighty works. "The heavens *declare* the glory of God; and the firmament *sheweth* his handy work. Day unto day *uttereth speech*, and night unto night *sheweth* knowledge. There is no speech or language where their voice is not heard." Yet without the aid of revelation, the world would ever have been unable to look up through nature unto nature's God. The heathen worshipped the sun, moon, or stars for their Deity, conceiving of no higher object of adoration. But Christians, while contemplating the splendid orbs that garnish the material universe, and beholding in the moral heavens the glorious effulgence of the Son of Righteousness, have reason to be thankful for that light which enables them to look up through Jesus, to his Father; to his God and our God'

Though God cannot be seen, yet he is manifested to our understandings through the medium of his word. John says, "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath *declared* (i. e. manifiested) him." Christ is called "the *image* of the invisible God." The word *image* signifies a thing employed to represent another. It is a thing seen, to picture to our understandings an object not seen. Caesar had his image or likeness stamped upon the Roman money, in use among the Jews. When Jesus saw the penny, he asked whose image it bore; they answered Caesar's. No rational man from this would suppose that the Jews shewed him the Roman Emperor, but that which resembled him. It is not possible for a thing to be the image of itself. As Christ is the image of the invisible God, he cannot be the invisible God. Adam was made in the image of God with his likeness; but I ask would it be proper to say that Adam was God, because he was made in his image? Surely not. Then it would be as improper to say that Christ is God the Creator, because he is the image of the invisible Creator. Christ is called the image of God because he exhibited a perfect example of his power, wisdom, and goodness. And for this reason he was properly styled, '*God with us.*' Christ the second Adam, contained in himself the nature of the invisible God, and this he received from his Father. "In him dwelleth all the fulness of the godhead bodily." "We beheld his glory, as the glory of the only begotten of the Father, *full of grace and truth.*" This same Jesus, who, in the flesh manifested unto us the paternal character and adorable perfections of God, was justified by the Spirit, Mark i. 11 and 12, seen of angels, Matt. iv. 11, preached unto the Gentiles, Eph. iii. 8, believed on in the world, Acts xi. 21, received up into glory, Luke xxiv, 31.

Let us then endeavor to believe on him, and obey those precepts enjoined upon us, that we may participate in the enjoyments of his everlasting kingdom. Some may indeed attempt to deprive us of the christian name and cut us off from all hope of future bliss, unless we believe Christ not only to be the Son of God, but the very God himself.—But blessed be God, this is not in the power of man. If we believe Jesus to be the Son of God, and walk in that path which he hath consecrated for those who love him, we shall enjoy that peace which the world can neither give or take away. No matter what others think about us, our enjoyment of God depends not upon the opinions of any man, or body of men. He that is well grounded in the scriptures, has nothing to fear from the denunciations of bigoted partizans.—The record God has given us is sufficient for our protection. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Let this be our consolation and support. May we never be induced to render railing for railing, but when anathematized by our brethren, let us pray that their minds may be filled with the spirit of Christ. And as "faith without work is dead," let us so practice, that we may enjoy an antepast of heaven below, and finally realize an eternity of unbounded felicity beyond the confines of grave.

PHILAGATHUS.

STEPHEN.

For the Christian Register.

When Stephen was falling a victim to the brutal rage of his persecutors, he was sustained and comforted by seeing the glory of God, and Jesus standing on the right hand God. And he said, "Behold I see the heavens opened, and the Son of man, standing on the right hand of God." Observe here, that though ascended and glorified, he is still called Jesus, and which is more remarkable, *the Son of man*—for he is not often called by that title except by himself. He is spoken of as a Being distinct from the Father. They stoned Stephen calling upon *God* the translators say; but *God* is inserted by them, not by Luke. Why did they insert it? It would be more rational to have inserted Jesus—*calling* upon Jesus, and saying Lord Jesus, receive my Spirit! But the circumstances are so peculiar, and the example is so opposite to the command of Jesus—that this is not sufficient authority for addressing our prayers immediately to Jesus. With his natural eye he had a vision of the Saviour—he is invisible to us. Besides, we know not that he meant it for an act of divine homage; and it seems very plain that he did not consider him as the Father. When Michael Servetus was burnt at the stake, though he suffered death for denying the Deity of Jesus, still he made use of this prayer of Stephen. Thousands, no doubt, have imitated the example of these too martyrs. Yes, Calvin, I shall call them both martyrs: and thou wast the persecuting Saul of Tarsus, when the last was burnt by a slow fire; and sorry I am, that I have never found any signs of anguish and remorse given by thee, at the remembrance of the barbarous and cruel deed! O how could'st thou consent to his death with the words and example of the Saviour before thee?

I saw this sentiment in a Unitarian tract a few days ago—"If I err, let it be with Stephen—let me die with his prayer on my lips!" But the question naturally occurs—have we not a higher guide and pattern to follow—more safe and pious too? Why should we not, in so solemn a season, and under such affecting circumstances; why should we not prefer imitating Jesus himself rather than this disciple? This dying prayer is, Father, into thy hands I commend my spirit! Admit that it is right, to copy the example of Stephen; yet, tell me, if you can think it wrong or unsafe here, to follow the example of the expiring Son of God?

I think it proper to use the prayer of the Savior—and I would advise you my friend to use it. The wise man says, speaking of death, then shall the dust return to the earth as it was, and the spirit shall return to God, who gave it. Shall I speak my thoughts? To prefer the language of Stephen to that of Christ, indicates a want of faith and trust in God, and a want of conformity to the example of Jesus, to whom we should look as the author and pattern of our faith.

It is worthy of notice, that 'tis not till after he had thus supplicated Jesus, that *he* knelt down, and cried with a loud voice—Lord, lay not this sin to their charge! It is true, that Jesus is often called Lord, and so is the Father, and we cannot say positively which he meant; but from the fact that he knelt; that the Christians were taught by the precept and example of Christ to offer their prayers to God; and from the fact, that we find them generally doing so. I infer that the Martyr presented this petition to God. The Apostles say in one place, Lord, thou art God which hast made heaven and earth; and the sea, and all that in them is—Now, if the expression, thou art God, had not been added, doubtless some would have said that Lord here meant Christ, and would have quoted the passage in proof of his being the Creator of all things, although the context would, even then, plainly forbid such a construction Stephen died full of faith, and charity too; interceding for his murderers. They had only hastened his flight to the mansions of bliss, and sent him to receive an unfading crown of glory. With such visions of God and of Christ, and with such prospects opening to his view, he could cast his dying eyes on that furious multitude, not only with a forgiving, but with a pitying and compassionate heart. They were the sufferers; they were the unhappy, *not* he.—When he had said this, he fell asleep. What an expression to describe the death of a good man! though his death seemed so horrid and appalling. But notwithstanding all their abuse, violence and cruelty; death came upon him gently. He fell asleep! look now upon that face; 'tis the face of an angel still! now look upon that multitude! behold their faces! and then make your own reflections.

F.

For the Christian Register.

MR. EDITOR,—

I regret to perceive an attempt, in the Editor of the Recorder, at evasion, rather than a fair acknowledgement of a former mistake. He says, the two orthodox officers of the Society for propogating the gospel *may* resign, and therefore the usual business of the Society *may* be suspended. No one denies this, or asserts the contrary. But the fact is, that they did not resign at the meeting (as seemed to have been intimated in the Recorder) and it is presumed they will not now resign, and thus embarass the society's benevolent purposes. There is no objection with the liberal members of the Society to have all the proceedings made known. They do not fear to lay before the public the course they have taken. They disclaim all designs of taking any one by *surprise*. But they are disposed to maintain their rights and their influence by fair means. It is hoped the Recorder is mistaken in saying, that the appropriations were made *before* the meeting. For, though some previous *preparation* may have been made by the Committee, it is presumed, that the appropriations are made and payment ordered by the whole society, at a regular meeting. If the Treasurer meant to decline, no doubt he would have done so, at the meeting, that another might have been chosen. But while the funds remain with him, he or the assistant Treasurer will promptly pay any sums due to the missionaries. There is no difficulty in the case, unless the Recorder chooses to create it.

A MEMBER.

For the Christian Register.

Mr. Editor, I send you for publication an account of the formation of a new orthodox Church in Canton, Mass. There are some circumstances so peculiar in this case that they deserve to be known. About a fortnight previous to the constituting of this new Church, which was on the 3d instant, two neighboring clergymen, (well known for the part they acted at Walpole a few months ago) were seen visiting "from house to house" in this town. From the known character of these gentlemen, it was conjectured that some attempt was making to get up an opposition society in this place. But the most profound secrecy was preserved on their part, and by their condjutors. It happened accidentally however to be discovered, that their object was to form a self-styled orthodox church in Canton. By enquiring, it appears, that they found, that by Mr. Curtis' being willing to bring three or four members of his church from Sharon, and Mr. Burgess as many more from his church in Dedham, that it would be possible to add three or four from other churches, who happened to reside for the present in Canton. I would remark here that the members of Mr. Curtis' church and Mr. Burgess' also, were two families in Canton. The one living on the borders of Sharon and the other near Dedham. Only one of the persons to be formed into the new Church had ever belonged to the Church in Canton, and he had recently, at his request, been recommended to the church in Dedham, though he had not communed with the Church in Canton since the present pastor was ordained, (a term of almost seven years.) The materials from which they were to build up this new colony were, if I am rightly informed three men, and seven or eight females. The measures, taken, to obtain the consent of some of their women to join them, were in the highest degree reprehensible and unchristian. It was done without the knowledge of their husbands, and when they distinctly knew that their husbands would be opposed to their wives uniting themselves to such a church. It was all conducted with that secrecy which is the worthy accompaniment of a bad cause. There was nothing of that openness which belongs to christianity. There was nothing of that frankness which walks abroad in the light of day, having no communion with the unfruitful works of darkness. This new Church is located in the vicinity of the large Factory in Canton, in direct opposition to the wishes of the proprietors of that establishment, when there is but a single man to join them, who is employed in that Factory. This looks like an attempt to force their opinions upon people, whether they will receive them or not. To brow-beat men into their faith. Because they could not control the new chapel erected by the proprietors of the Factory for the accommodation of the workmen, they seem determined to open a house of their own where they are in hopes to draw off a party, and thus create difficulty between those who work in the Factory and their employers. For this worthy and orthodox cause, Messrs Curtis and Burgess are ready to colonize their Churches, and thus show their *disinterested benevolence*.—For this cause the ministers, who constituted this new Church,* I am told, volunteered their services to preach one sunday each to this little band, which, now, after bringing them out from their *folds* where they had *shepherds* of their own choice, they can call a little, feeble, destitute, perhaps too *persecuted* Church. And farther, I am informed on *good authority*, that they CAN take money from the Missionary society, and without any qualms of conscience call this missionary ground, and here employ a missionary, nay, and build a meeting-house too for this destitute church, which the *disinterested benevolence* of their former pastors has abandoned to this state of destitution, "this lack of vision." Within about two miles of the Factory, there are four Meeting Houses, occupied by different denominations, one Baptist, one Methodist, one Calvinist and one Unitarian. But what renders the case more striking, is, that besides these advantages of worship, there is, at the Factory a chapel, where there is preaching every Saturday evening, and every Sabbath afternoon, and where different denominations are admitted on equal grounds, (with the exception of the Sabbath which is by an almost unanimous agreement appropriated to the congregational minister of Canton, because a large number of the inhabitants of the village and also of the workmen in the Factory belong already to his Society.) Such is the situation of the place in which this new church is located, and these are some of the circumstances attending its formation. Of such proceedings on the part of the orthodox clergy the public will form their opinion. And Unitarians will understand what such things mean.

PLAIN TRUTH.

* They are understood to be Dr. Codman, of Dorchester, Mr. Burgess, of Dedham, and Mr. Hitchcock, of Randolph.

OBITUARY.

For the Christian Register.

In Cambridge, on Tuesday last, Major JONAS WYETH, aged 66.

Society, as well as a bereaved family, and a large circle of relations and friends, are called upon to sustain a severe loss in the death of this good man. Possessing a sound mind and equal temper, combined with a virtuous and benevolent disposition, Mr. Wyeth ensured the respect and esteem of all who knew him. Having early united himself to the Christian cause, he ever manifested an ardent desire to advance the great interests of the Redeemer's Kingdom, and promote the spiritual welfare and temporal comfort of those around him. Few men were more exemplary in their conduct, and few more devoted in their attendance upon all the ordinances of religion: Though suffering under the influence of a wasting disease for nearly three years he never uttered a repining thought, but relying on the hope set before him in the gospel, and trusting with implicit confidence in the goodness of his Heavenly Father, he patiently submitted to all his will, and in the moments of dissolution derived comfort and support from that Being, who has promised that "he will never leave nor forsake those who put their trust in him."

From the Gazette.

Died at Duxbury, in the county of Plymouth, a few days since, GEORGE PARTRIGE, Esq. aged 89.—We are thus called upon to record the death of another, and almost the last of the patriotic civilians of Massachusetts, who took a conspicuous part in the transactions before the war of the revolution, which led immediately to the perilous and appaling contest with G. Britain.—Mr. Partridge was graduated in Harvard College in 1762, at the age of twenty-one. It is a circumstance worthy of notice, that, at this time, while master of a grammar school at Woburn, two of his pupils were Benjamin Thompson, afterwards Count Rumford, and Loammi Baldwin, late Sheriff of Middlesex. They were indeed very nearly of his age; and were far advanced, for that day, in the study of the mathematics.—Mr. P. kept the grammar school for several years afterwards in his native town, where the writer of this imperfect notice had the privilege of attending his instructions. The occasion has been always recollected with gratitude. Mr. P. was one of the leaders of Plymouth county, in directing and impressing the public mind during the years 1773, 4, and 5. His associates were W. Sever, J. Warren, W. Cushing, C. Turner, J. Lathrop, and others. In 1774, he was chosen Captain of a military company of minute men, so called, in the town of Duxbury. But he was more of a civilian than soldier. The same year he was chosen the Representative of that town to the general Court; and took an active part during the June session, at Salem, in adopting the resolution to choose delegates to a Continental Congress. He was also a delegate in the Provincial Congress of Massachusetts, which met at Concord, in October, 1774; and again in January, 1775; as also in the same year, a deputy to the House of Representatives, formed in pursuance of advice both of the Continental and Provincial Congress. Mr. P. continued to be elected the Representative for Duxbury for several years; and in 1775,'76,'77,'78, and '79, was an active member of the General Court. His intelligence, his industrious habits, his integrity and deliberate judgment, insured him the confidence of his co-patriots, and induced them to place him on many important committees. In 1776, he was appointed colonel of a regiment of militia for Plymouth county, but held the commission only a short time. More important duties required his attention. In 1780, he was appointed by the Legislature of the State, one of the delegates to the Continental Congress, and was re-elected each year successively till the adoption of the Federal Constitution. In 1780, he was also appointed Sheriff of Plymouth country; an office which he held many years, until he resigned on account of old age, to the universal satisfaction of the people, and with great credit to himself. When the Federal Government was established in 1789, he was chosen a Representative for Plymouth District; and continued to be elected until advancing years inducing him to decline the suffrage of his fellow-citizens, who were always desirous of his judicious and useful services.

Mr. Partridge was an intelligent and faithful public servant. Though not an eloquent speaker, no one better understood the true interests of New-England or was more judicious in advocating them. But he never gave offence to the representatives of other sections of the country by expressing or cherishing feelings hostile to their interests; nor hid he ever join in creating excitements among his constituents for party purposes. The State could not boast of a purer patriot or a more faithful public agent. In his native town and neighborhood, he was always greatly respected, for his many private and social virtues. He was one of the very few men who are long in public life and are free of all reproach. Mr. P. was a professor of religion from his early days; and was an ornament to the name and profession. He was of the liberal school, in theology; and was opposed to bigotry and fanaticism in all their forms; but could appreciate piety and goodness in every sect. His long and intimate acquaintance with the Chaunceys and Mayhews and Gays of his early days had enabled him to discriminate the true from the false and erroneous, and prepared his mind to receive the simple truths of the gospel without the speculative dogmas of the shoolmen.

Mr. P. was never married. He has left a large estate chiefly to public uses; and has provided a fund for the support of a congregational minister in Duxbury. His memory will be long cherished with respect—and the influence of his good example, it is hoped, will be felt for many generations. He was one of the fathers of our glorious revolution; and his name will therefore be recorded in the history of his country.

LITERARY.

Ladies' Magazine. The July number of this popular and interesting work is just published. The publishers persevere in their commendable attention to the neatness and workmanlike appearance of the publication. The only fault we have to find in this respect, is one which is also chargable on most of the printing done among us at the present time, viz. too great faintness and dimness in the impression. There may be good reasons for a degree of this, but we think it is carried to an extreme, in several of our periodicals, as well as in occasional publications.

An excellent version in a well printed octavo of nearly 500 pages, of Heeren's celebrated abstract of the *History of the States of Antiquity*, has been issued at Northampton, Massachusetts. The translator is George Bancroft, Esq. one of the principals of the Northampton institution for youth, and justly distinguished for his great merits, as a scholar and writer. *Heeren's* work is more prized and extensively used on the European continent, than any other compend of Ancient History. He has observed a uniform system of Chronology, and prefaced each separate portion of history with a succinct account of the original source from which all knowledge of it must be derived. The editor announces that a History of the States of Modern Europe and its colonies in their mutual relations, from the discovery of America to the emancipation of the American Continent, by the same author, will be published during the present summer. We trust that these works, will find favor in our colleges and higher schools, for they are unquestionably preferable to the manuals which are now employed. The learning, judgment, industry and skill of the eminent German lecturer have communicated peculiar value and authority to his labors. In any scheme of liberal education, there is no study more immediately and durably useful than that of the authentic annals of mankind. It is far from being well pursued in most of our seminaries.

Nat. Gaz.

A NEW UNITARIAN WORK. Proposals have been issued in London, for publishing by subscription, a posthumous work of the Rev. JOHN CAMERON, late a member of the General Synod of Ulster, on the Doctrine of the Holy Scriptures, concerning the Only True God, and Jesus Christ whom He hath sent.

The late Rev. John Cameron was originally educated in the Calvinistic principles of the Kirk of Scotland; but being possessed of a discerning and independent mind, he soon began to doubt the truth of some of its essential doctrines, and resolved to examine the scriptures for himself with the utmost impartiality and perseverance. In consequence of the diligent investigation which he made, he rejected the popular doctrine of the Trinity, as being an *unscriptural* and *absurd* hypothesis. The Work which is now proposed to publish is the result of his inquiries. It comprises the general proofs from the Scriptures themselves of the unity of God, and the subordination of Jesus Christ, the *Messenger* and *Servant* of God.

Mr. Cameron, on his death-bed, committed the Manuscript to a friend, with the injunction to lay it before the public, "when the times should require it." The Editor thinks the present a suitable season for the purpose; and from a high opinion of the value of the Work, he is induced to offer it to the advocates of Christianity in its primitive purity. The following may be deemed a convincing evidence of its merit. A rigid Calvinist after reading the Manuscript, made this memorable testimonial of its very great worth—"*That of all the works he had ever read on the subject, it was best calculated to give a death-blow to Calvinism.*" From this circumstance it may reasonably be expected, in other instances, to produce the most beneficial effects; and it would be truly a matter of regret that it should be lost to the public.—The Work will be neatly printed in a small 8vo. on fine wove paper, price 5*s*.

SUMMARY.

On Sunday, the 6th inst. a boat containing twelve persons was upset, near Oak Point, New-Brunswick, whither they had come to attend public worship, and sad to relate, ten of the number were drowned.

Fraud. A Mr. Hinsdale, clerk in the Hartford, Conn. Bank, has been discovered to be a defaulter to the amount of 30 or 40,000 dollars. It is said that he has actually been making for 18 years and upwards, overdrafts upon his deposits, and keeping the balance by wrong posting. The N. York Commercial Advertiser states that by his own account he has lost this sum *in speculations in lottery tickets*, and that a broker in this city paid him some years since ten thousand dollars. If such repeated instances as have occurred in this country within a few years, of ruin, degradation and often suicide, brought on by the spirit of gambling, are not sufficient to warn those who are liable to temptation, all admonition and reason would be thrown away upon them.

At a late Grand Jury, in Duches county, N. Y. bills were found against *seven* individuals for *murder*, *two* for *perjury*, and *one* for *arson*.

The Arkansas Gazette of June 11th, says we are extremely sorry to learn, by several gentlemen, from the Post of Arkansas, that a serious disturbance has recently arisen between some of the citizens of that place, and a party of Indians, who were encamped in that vicinity, which unfortunately resulted in the death of two Choctaws, who were of the party.

Lightning. The Tontine Coffee House, New Haven, which had three Electrical conductors, having been struck by lightning, inquiry has been made and the following among other conclusions have been arrived at. The kitchen chimney, it appears, was thirty feet from any rod. "That a lightning rod is competent to protect a distance no greater than twice the length of the stem, or the part that rises above the roof. That steam, smoke and soot, are all good conductors of electricity, and consequently, that a chimney in which a fire is burning, presents a point of attraction to lightning. That when, of several chimnies that rise to an equal elevation, one, (the kitchen chimney for instance) has a fire burning, while the others have not, that one requires to be especially protected. That the kitchen fire place, during a thunder storm, on the supposition that no other fires are burning, is a place of peculiar danger."

Lightning. It is believed that more damage has been caused this season by lightning, in various parts of the United States, than during any former season for several years. The newspapers from all quarters are daily furnishing accounts of buildings burnt or injured, and of lives destroyed by this tremendous agent.

Ship building has been commenced by the Americans in East Florida, where a keel is laid at St. Augustine, for the first time since its occupancy by the United States.

It appears from the last accounts from South America by way of Buenos Ayres, that Madam Bonpland had arrived at Bolivia, with letters from most of the European and American governments to Francia, the Dictator of Paraguay, soliciting the release of her husband. She was kindly received by Sucre, who added a letter of his own, and immediately despatched an officer for Assumption, the Capital of Paraguay.

The Bank of England has constantly in its hands of the public money of the nation, for the management of the public debt, an average balance of more than four millions—over *eighteen millions* of dollars.

The Duchess of Beyra clothes, at her own expense, all the Portuguese soldiers, who when fighting under Chaves and Selveira, retreated into Spain. It is said that these troops will march to Lisbon, when they are completely equipped, to form there the basis of a new Royal Guard for the Infant Don Miguel. The Marquis de Chaves, who still continues at Bayonne, will put himself at their head, and lead them back in triumph to their country.

A late English paper has the following paragraph.

"The Porte has concluded with the United States of North America, a Convention, granting to their ships the Channel, but not into the Black Sea, on payment of a duty of 5 per cent on the value of their cargo. Several vessels of that nation have accordingly entered, in the course of the week, under their own flag."

Amnesty to the Greeks. It will be recollected that some time since the Ottoman Porte announced to the Allied Ministers that it had offered a full and free Amnesty to the Greeks; on terms not essentially varying from the Treaty of July 6, and had directed the Greek Patriarch to make the same known by the Greek Archbishops of *Nicea*, *Chalcedoire* and *Larissa*, the venerable JOSIF, ZACHARIUS, and Melitior. These Prelates set out on the third of March, to announce the Amnesty to all the Greeks, who were allowed three months to accept it. The Smyrna *Courier* of the 19th April gives a translation of the Apostolical Letter transmitted by the Patriarch, and the Greek Synod, *of Constantinople*, to the inhabitants of the Isles of the Egean Sea and the Peloponesus. The contents of this letter are known, and that the Amnesty offered to Greeks appears to be ample and generous; but still insisting on their submission to the Porte as their paternal government. It appears by the Ionian papers, that these Archbishops had executed their duty with fidelity; but on presenting the letter to Count CAPO D'ISTRIA, he rejected the proposition. In the mean time the Porte applied to the Admirals of the Allied Squadrons to assist with their mediation the commission of the Greek Bishops; but Admiral DE RIGNY replied, that he had no power to accede to the wish of the Porte, and to which he could give no other advice, than to adhere as soon as possible to the terms of the treaty of the 6th July, and to accept the mediation of the Powers.

Turkey and Greece. The Courier of the 15th gives the following extracts which had been permitted to be taken from the Journal of an acquaintance, just arrived, in the brig Samos, from Smyrna.

"April 12th. Left Constantinople. Vigorous preparations making by the Porte to meet the encounter of the Russian arms. The Emperor Nicholas' proclamation of War just arrived. His army about to cross the Pruth. His brother *Constantine* leading the van: an omen, perhaps, of the design of the Russian Cabinet to seize, at this juncture, the long-differed object of Russian ambition, from the days of Catharine 2d to the present time,—Constantinople. The present Sultan, the cleverest of the Mahmouds, firm and unshaken, relying on his own prowess and resources, and the jealousy of the European Powers. England has already sent a Minister to St. Petersburg to expostulate, but Nicholas was already with his army on the march. Many thousand Asiatics already arrived and passed on to the frontiers to meet the approaching shock. Several regiments of the Sultan finely disciplined, and uniformed after the European model, but these new tactics not yet established through the army, though vigorous exertions are using for this purpose.

In contemplation of the possibility of the capture of the capital, it has been *gravely* determined in the Divan to treat that place as Alexander treated Moscow on a similar occasion. This fact is known to the writer of this, from a member of the Divan,—though kept a profound secret in Constantinople.

May 7th. Off Poros, learned that a Russian fleet of 12 sail had just arrived at *Napoli di Romania*, the present seat of the Grecian government, where Capo D'Istrias was present. Salutes were interchanged through the day. This fleet, it was supposed, would join two Greek brigs that were already blockading Athens, while the Grecian camp, under general Church, was at Agara or Eleusis, about to invest Athens by land. Capo D'Istrias has established a national bank, organized a system of taxation, in a great degree extirpated piracy, ordered statistical tables to be prepared in every district, town, &c. is doing wonders.

May 15th. Touched at Malta. Learnt that five Russian vessels of war had just left that port to join, as was supposed, the fleet at Napoli di Romania, to blockade the ports of the Morea in the Turkish possession, but probably also to co-operate with the army in the invasion of Turkey.

The following items relating to the progress of the Russian Army, and to the state of things in Turkey, are gleaned from the late papers.

Yesterday evening we received the news that three bridges had been suddenly thrown across the Pruth. This morning, at half past 5, two squadrons of Hulans entered Jassy. Colonel Coprandi, their Commander, waited on Prince Stourdza, to inform him of the occupation of the principality by the Russian Army, and to intimate that his authority had ceased.

An hour and a half afterwards the remaining Hulans entered Jassy, and also a Regiment of Infantry. At nine o'clock General Count Pablen, our new Governor took possession of the city. The Divan of the Boyards assembled to receive his orders.

Prince Stourdza has been taken prisoner, but he is treated in a manner becoming his rank. It is thought that he will be carried tomorrow to the other side of the Pruth.

Letters from Jassy of 7th May, say:—

It is understood that on the 7th of this month the Russian troops will begin to occupy the principalities; and the Hospodars, who have received orders from the Porte, on the approach of the Russian Armies, to retire into the Turkish dominions, and not into those of Austria, as they are said to have wished, will probably go to Constantinople. Count Pablen, who is appointed Civil Governor of the Principalities, will reside at first at Jassy, and in the sequel go to Bucharest.

The Russian Emperor is expected at Jassy on the 24th May, to which city all communications are to be addressed, and whither all persons who desire to speak to the Emperor are to repair, Count Witgenstein has the chief command of the whole army. Count Woronzow commands one wing, and Count Peter Pablen, brother to the Civil Governor, all the Cavalry.

The Turks are indeed carrying on their preparations with activity, but they will hardly be able to oppose the superior force of the Russians. It is therefore the general belief in the Russian Army, that the war will be ended in one campaign, and that the Turks will speedily be induced to yield.—But the Manifesto drawn up in Constantinople, and of which some persons already pretend to know the contents, would seem to give a greater idea of the defensive resources of the Turks.

MARRIAGES.

In Rowley, Mr. James Scott to Miss Lydia Prichard.
In Easton, Mr. Austin Snow, of North Bridgewater, to Miss Louisa S. Chipman.
In Plymouth, Mr. Benjamin Hathaway to Miss Hannah Nye.
In Lancaster, Edward A. Raymond to Mrs. Eliza Taylor Blackman both of this city.
In Montpelier, (Vt.) Col. J. P. Miller, late Agent of the New-York Greek Committee, to Miss Sarah Arms.
In Jamaica, John W. Whitman Esq. of Boston, to Sarah Helen Power, of Providence, R. I.

DEATHS.

In this city, on the 8th instant, GILBERT STUART Esq. one of the most eminent painters of the age.
In Brighton, Mr. Loring Field, aged 26.
In Dorchester, Mr. Josiah Leeds, aged 57.
In Quincy, on the 7th inst. Mr. Wilson Marsh, aged 78 years. Mr. Edmund Billings, 59.
In Hingham, Capt. Demerick Stodder, aged 60.—Mrs. Caty Beal, relict of Mr. Elijah Beal, aged 78.
In Bridgewater, Mr. James Soule, of Middleborough, 72.
In Taunton, Miss Olive Leach, 27.
In Danvers, on Sunday afternoon, Mr. Jonathan Day, aged 32.
In Kingston, Mr. Harvey Cushman, 37,
In Duxbury, Hon. George Patridge, 88.
In Plymouth, Henry Warren, Esq. aged 64.
In Northampton, Miss Mary Clark, 50.
In Portsmouth, N. H. on Tuesday morning last, Mr. Nathaniel Lyde, aged about 35, a Purser in the Navy, and son of the late Capt. Eyfield Lyde, of Boston.
In Middlesex, N. Y. on the 12th of June, Mr. Calvin Peabody, aged 46 years, formerly of Lancaster, Mass.

NORTHAMPTON, MANSION HOUSE.

THIS splendid establishment is now open for the reception of company. No expense has been spared in its decoration, or in the elegance of the furnature, to render it one of most agreeable retreats in the country. The house stands on an eminence, a few rods from the Court House, Churches and Post Office, and contains about sixty spacious rooms, all of which are airy and pleasant, affording agreeable views from the windows. On the top is erected an OBSERVATORY, which commands a distinct view of the villages of Northampton, Hatfield, Hadley and Amherst; and of the whole valley of the Connecticut for many miles in extent; together with Mount Holyoke and the Hampshire and Hampden Canal with its basin. For beauty in its location, combined with elegance and convenience in the edifice, the Mansion House may challenge a comparison with any establishment of the kind in the united States.

There are in the house a number of rooms, and suits of rooms, fitted up expressly for families; where they may enjoy the seclusion of a private abode, with every elegance calculated to administer to their comfort.—Families from the cities desirous of spending a few weeks or months in the country, and gentlemen travelling for health, pleasure or business, will always find it a quiet and pleasant house.

The public table shall not be excelled by any in the country, and select parties, and families, will be accomodated with elegant apartments, at any hour, and their tables served in the best style.

The Wines and Liquors will be of the greatest variety and best quality.

The attendants and servants have all been selected from the cities with extreme care, and it is hoped from their proficiency and experience, that all who may honor the Mansion House with their patronage will be gratified by their most assiduous endeavors to please. The Proprietors pledge their most devoted personal efforts to contribute to the comfort and enjoyment of guests, and flatter themselves, by a strict attention to the various duties of so entensive an establishment, to give entire satisfaction to their patrons.

Horses and Carraiges, with carful drivers, will be provided for those who may desire them.

☞ Among other advantages which the Mansion House possesses in its locality, is its vicinity to the farfamed summit of Holyoke—to Amherst College—to the Round Hill and Mount Pleasant Schools—to the Lead Mine at Southampton, and to the many pleasant villages within an hour's ride.

July 19. 8t.

NEW BOOKS FOR YOUTH.

MUNROE & FRANCIS, corner of Washington and Water-street, have just published, "*The Eskdale Herd-Boy*," a Scottish Tale, for the instruction and amusement of youth; By *Mrs. Blackford*, the author of the Scottish Orphans.

The author has endeavored, in relating the adventures of *John Telfer*, the Eskdale Herd-Boy, to impress on the minds of her young readers, the permanent advantages of early integrity and gratitude. In the short and unfortunate life of *William Martin*, she has attempted to show the duty that is incumbent on all young people to subdue that disobedient and self-willed temper, which may otherwise undermine, not only their own comfort and happiness, but those of their parents and friends, of all whom they love, and of all to whom they are dear. The character of *Helen* is meant to illustrate the inestimable value that a dutiful daughter may be of, both to father and mother.

THE ESKDALE HERD-BOY.

A SCOTTISH Tale,—by *Mrs. Blackford*, author of the Scottish Orphans, &c. With an engraving The Soldier's Orphan. Pollocks Ralph Gemell, a tale for Youth. The Pastor's Tales. Memoirs of Eliza J. Drysdale just received and for sale by James Loring No. 132 Washington-street. July 19.

GRIESBACH'S NEW TESTAMENT.

No. 6.

THIS day published by BOWLES & DEARBORN, 72 Washington street, the Sixth number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text, containing St. John's Gospel, and the Acts of the Apostles. The whole of this work is now finished, and complete copies of it can be had in boards—price $2,50.

July 19. 3t.

NEW WORKS.

AN Address delivered on the Fourth of July, 1828, at Watertown, in Commemoration of the Anniversary of National Independence; by Convers Francis.

A Sermon delivered in the Meeting House of the First Parish of Beverly, June 18, 1829, on the occasion of the lamented death of the Rev, Abiel Abbott, D. D. late Pastor of the First Church and Society in Beverly; by James Flint, D. D. Minister of the Second Church and Society in Salem.

A Sermon delivered at the Ordination of the Rev. William Parsons Lunt, as Pastor of the Second Congregational Unitarian Society in the City of New-York, June 19, 1828; by F. W. P. Greenwood, Junior Minister of King's Chapel, Boston. Just published, and for sale by BOWLES & DEARBORN, 72 Washington-street. 3t. July 19.

DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by the death of the late Rev. Dr. Abbot, of Beverly, is just published and may be obtained at this office.

July 19.

POETRY.

From the Friend.

Hymn to the North Star.

[*By Bryant.*]

The sad and solemn night
Has yet her multitude of cheerful fires;
The glorious host of light
Walk the dark hemisphere till she retires:
All through her silent watches, gliding slow,
Her constellations come, and round the heavens, and go.

Day, too, hath many a star
To grace his gorgeous reign, as bright as they:
Through the blue fields afar,
Unseen, they follow in his flaming way.
Many a bright lingerer, as the eve grows dim,
Tells what a radiant troop arose and set with him.

And thou dost see them rise,
Star of the Pole! and thou dost see them set.
Alone, in thy cold skies,
Thou keep'st thy old unmoving station yet,
Nor join'st the dances of that glittering train,
Nor dipp'st thy virgin orb in the blue western main.

There, at morn's rosy birth.
Thou lookest meekly through the kindling air,
And, eve, that round the earth
Chases the day, beholds thee watching there;
There noontide finds thee, and the hour that calls
The shapes of polar flames to scale heaven's azure walls.

Alike, beneath thine eye,
The deeds of darkness and of light are done;
High towards the star-lit sky
Towns blaze—the smoke of battle blots the sun—
The night-storm on a thousand hills is loud—
And the strong wind of day doth mingle sea and cloud.

On thy unaltering blaze
The half-wreck'd mariner, his compass lost,
Fixes his steady gaze,
And steers, undoubting, to the friendly coast;
And they who stray in perilous waste, by night,
Are glad when thou dost shine to guide their foot-steps right.

And, therefore, bards of old,
Sages, and hermits of the solemn wood,
Did in thy beams behold
A beauteous type of the unchanging good,
That bright eternal beacon, by whose ray
The voyager of time should shape his heedful way.

MISCELLANY.

President Adams' Address.

The first ground of the Chesapeake and Ohio Canal was broken by the President of the United States, on the fourth day of July. On taking the spade he pronounced the following address.

Friends and Fellow Citizens: It is nearly a full century since Berkeley, Bishop of Cloyne, turning towards this fair land which we now inhabit the eyes of a prophet, closed a few lines of poetical inspiration with this memorable prediction:

"Times' noblest Empire is the last:"

A prediction which, to those of us whose lot has been cast by Divine Providence in these regions, contains not only a precious promise, but a solemn injunction of duty, since upon our energies, and upon those of our posterity, its fulfilment will depend. For, with reference to what principle could it be, that Berkely proclaimed this, the last, to be the noblest Empire of Time? It was, as he himself declares, on the transplantation of *Learning and the Arts* to America. Of learning and the arts. The four first acts—the Empires of the old world, and of former ages—the Assyrian, the Persian, the Grecian, the Roman Empires—were Empires of conquest; dominions of man over man. The Empire which his great mind, piercing into the darkness of futurity, foretold in America, was the Empire of Learning and the Arts—the dominion of man over himself, and over physical nature—acquired by the inspirations of genius, and the toils of industry; not watered with the tears of the widow and the orphan; not cemented in the blood of human victims; founded not in discord, but in harmony—of which the only spoils are the imperfections of nature, and the victory achieved is the improvement of the condition of all. Well may this be termed nobler than the empire of conquest, in which man subdues only his fellow man.

To the accomplishment of this prophecy the first necessary step was the acquisition of the right of self government by the People of the British North American Colonies, achieved by the Declaration of Independence, and its acknowledgment by the British Nation. The second was the union of all these colonies under one General Confederated Government—a task more arduous than that of the preceding separation, but at last effected by the present Constitution of the U. States.

The third step, more arduous still than either or both the others, was that which we, fellow citizens, may now congratulate ourselves, our country, and the world of man, that it is taken. It is the adaptation of the powers, physical, moral, and intellectual, of this whole Union, to the improvement of its own condition; of its moral and political condition, by wise and liberal institutions—by the cultivation of the understanding and the heart—by academies, schools, and learned institutes—by the pursuit and patronage of learning and the arts: of its physical condition, by associated labor, to improve the bounties, and to supply the deficiencies of nature; to stem the torrent in its course; to level the mountain with the plain; to disarm and fetter the raging surge of the ocean. Undertakings, of which the language I now hold is no exaggerated description, have become happily familiar, not only to the conceptions, but to the enterprise, of our countrymen. That, for the commencement of which we are here assembled, is eminent among the number. The project contemplates a conquest over physical nature, such as has never yet been achieved by man. The wonders of the ancient world, the Pyramids of Egypt, the Colossus of Rhodes, the Temple of Ephesus, the Mausoleum of Artemisia, the Wall of China, sink into insignificance before it—insignificance in the mass and momentum of human labor, required for the execution—insignificance in the comparison of the purposes to be accomplished by the work when executed. It is, therefore, a pleasing contemplation to those sanguine and patriotic spirits who have so long looked with hope to the completion of this undertaking, that it unites the moral power and resources—first, of numerous individuals—secondly, of the corporate cities of Washington, Georgetown, and Alexandria—thirdly, of the great and powerful States of Pennsylvania, Virginia and Maryland—and lastly, by the subscription authorized at the recent session of Congress, of the whole Union.

Friends and Fellow-laborers: We are informed by the Holy Oracles of Truth, that, at the creation of man, male and female, the Lord of the Universe, their maker, blessed them, and said unto them, be fruitful, and multiply, and replenish the Earth *and subdue it*. To subdue the Earth was, therefore, one of the first duties assigned to man at his creation; and now, in his fallen condition, it remains among the most excellent of his occupations. To subdue the earth is pre-eminently the purpose of the undertaking, to the accomplishment of which the first stroke of the spade is now to be struck. That it is to be struck by this hand, I invite you to witness—[Here the stroke of the spade]—and in performing this act, I call upon you to join me in fervent supplication to Him from whom that primitive injunction came, that he would follow with his blessing this joint effort of our great community, to perform his will in the subjugation of the Earth for the improvement of the condition of man. That he would make it one of his chosen instruments for the preservation, prosperity, and perpetuity of our Union. That he would have in his holy keeping all the workmen by whose labors it is to be completed. That their lives and their health may be precious in his sight; and that they may live to see the work of their hands contribute to the comforts and enjoyments of millions of their countrymen.

Friends and Brethren: Permit me further to say, that I deem the duty, now performed at the request of the President and Directors of the Chesapeake and Ohio Canal Company, and of the Corporations of the District of Columbia, one of the most fortunate incidents of my life. Though not among the functions of my official station, I esteem it as a privilege conferred upon me by my fellow citizens of the District. Called, in the performance of my service heretofore as one of the Representatives of my native Commonwealth in the Senate, and now as a member of the Executive Department of the Government, my abode has been among the inhabitants of the District longer than at any other spot upon earth. In availing myself of this occasion to return to them my thanks for the numberless acts of kindness that I have experienced at their hands, may I be allowed to assign it as a motive operating upon the heart, and superadded to my official obligations, for taking a deep interest in their welfare and prosperity. Among the prospects of futurity which we may indulge the rational hope of seeing realized, by this junction of distant waters, that of the auspicious influence which it will exercise over the fortunes of every portion of the District, is one upon which my mind dwells with unqualified pleasure. It is my earnest prayer that they may not be disappointed.

It was observed that the first step towards the accomplishment of the glorious destinies of our country was the declaration of Independence. That the second was the union of these States under our Federative Government. The third is irrevocably fixed by the act upon the commencement of which we are now engaged. What time more suitable for this operation could have been selected than the Anniversary of our great National Festival? What place more appropriate from whence to proceed, than that which bears the name of the Citizen Warrior who led our Armies in that eventful contest to the field, and who first presided as the Chief Maistrgate of our Union? You know that, of this very undertaking, he was one of the first projectors; and if, in the world of Spirits, the affections of our mortal existence still retain their sway, may we not, without presumption, imagine that he looks down with complacency and delight upon the scene before and around us?

But, while indulging a sentiment of joyous exultation, at the benefits to be derived from this labor of our friends and neighbors, let us not forget that the spirit of internal improvement is catholic and liberal. We hope and believe that its practical advantages will be extended to every individual in our Union. In praying for the blessing of Heaven upon our task, we ask it with equal zeal and sincerity upon every other similar work in this confederation; and particularly upon that which, on this same day, and perhaps at this very hour, is commencing from a neighboring City. It is one of the happiest characteristics in the principle of Internal Improvement, that the success of one great enterprise, instead of counteracting, gives assistance to the execution of another. May they increase and multiply, till in the sublime language of inspiration, every valley shall be exalted, and every mountain and hill shall be made low; the crooked straight; the rough places plain. Thus shall the prediction of the Bishop of Cloyne be converted from prophecy into history, and, in the virtues and fortunes of our posterity, the last shall prove the noblest Empire of Time.

Useful Discovery.

From the Boston Daily Advertiser.

Mr. Hale—Although the means of preventing and destroying putrid or infectious miasmata, by the use of chemical agents, has been long known, they have been resorted to for the most part only on occasions of alarm. They may be made to conduce so much to our comfort and health at this season, that I venture to send you a brief notice of a preventive and remedial agent, which may be employed in any situation, and under all circumstances.

Within a few months great use has been made in France of a chemical compound of chlorine gas and lime or Soda, for the purpose of destroying the offensive odours arising from putrifying animal and vegetable matters. The first use of this compound was in a case of judicial inquiry, where it became necessary to disinter a body for examination, and by it the effluvia were destroyed in an hour or two.

For all common purposes, the effects of the compound of lime and chlorine, known in commerce as "bleaching powder," and "bleaching salts," are similar to those of the substance used in France under the name of "Labannaque's Disinfecting Soda Liquid."

The bleaching powder may be sprinkled about an apartment, or a small quantity thrown into a vessel which it is desirable to purify; or it may be dissolved in water, and clothes be dipped in the solution, and afterwards be brought into the vitiated atmosphere. Vehicles for the removal of offensive substances as well as the substances themselves, may be freed from all offensive odour by the use of the powder, while at the same time the fertilizing powers of those substances are remarkably increased—a fact which has been established by actual experiment.

In some situations and apartments, a few spoonfuls of the powder may be mixed with the sand with which the floors are usually sprinkled. The many occasions, both in public and private, where this purifying agent may be advantageously employed, must be obvious. It is sometimes desirable to prevent the rapid change of a dead body previous to interment; this would be accomplished by a small quantity of the dry powder within the coffin, or by the application of the moistened clothes.

In descending into vaults, pits, sewers, &c. if the air breathed be passed through a sponge which has been wet with the solution the person can remain some time without injury in situations where others not so provided would infallibly be destroyed.

The use of this substance in the sick chamber will be found a source of no slight comfort, and even safety in some diseases; and it has been applied to ulcers and putrescent sores with manifest advantage.

The effect of this chemical agent is not like that of vinegar, and the various substances resorted to on occasions like the above it does not merely *disguise* the odor, it chemically decomposes and destroys it. It is perfectly innocent, and not expensive, unless purchased in the small quantities usually sold in small tin boxes; it should be obtained from the manufacturer or importer, by the pound. J. W. Webster.

Cambridge, July 1.

Silk.

The worm is a native of China. The Seres, who inhabited the northern part of that country, cultivated the precious article.—Having been expelled by the Huns, A. D 73, they settled in little Bucharia. Silks were first brought from China to Syria and Egypt by traders, who, in caravans, performed journeys of 243 days through the deserts of Asia. The price was far beyond the reach of any but the rich, and for a long time the use of silk among the Romans was confined to women of fortune. The Emperor Aurelia refused his queen a garment of silk, by reason of the high price it bore—its weight in gold.

In the 6th century, two monks who had been employed as missionaries into the east, penetrated into the country of the Seres, and observed the labors of the silk worms, and the manner of working their production into elegant fabrics. They imparted the secret to the Emperor Justinian at Constantinople, who induced them by great reward, to return and bring away a quantity of the silk worm's eggs. They put the eggs into the hollow of a cane, and brought them safely to Constantinople about the year 556. The eggs were hatched, and the worms fed by mulberry leaves; and the insects produced from this caneful of eggs, were the progenitors of all the silk worms of Europe and the western part of Asia. The people of the Morea, and of the cities of Athens and Thebes enjoyed the profit of the culture and manufacture of silk upwards of 400 years; but in 1145 the king of Sicily made war upon Greece and carried off a great number of silk weavers, who taught the Sicilians to raise silk worms and to weave silk stuffs. The Saracens introduced the silk manufacture into Spain and Portugal, and subsequently into the Italian States, France and England engaged in it.

By a letter published in a recent number of the American Farmer, it appears that the silk worm and its proper aliment are of spontaneous growth, in the state of Mississippi. The writer, a Mr. Benton, of Vicksburgh, states, that the cocoons are about as large as a hen's egg, and that they differ from all others, in having a hulk on the outside, in all respects similar to that which incloses the worm. They are found sometimes upon the lime, and sometimes on the cane, when on the latter, they are small, when on the former, larger than upon the mulberry.—The country abounds with mulberry trees, mostly black and red, though there are many of the white.

Temperance.

The people of Hardwick, Vermont, have *universally* agreed to discontinue the use of ardent spirits except as a medicine, and the merchants have ceased to keep it except in the way they keep other medicines. It occupies (we suppose) its proper place among other medicines and poisons, such as arsenic, oil of vitriol, aquafortis, laudanum, spirits of turpentine, nux vomica, &c.

A man was lately tried in England for selling poisoned liquor (rum.) In his defence he admitted the fact, but affirmed and proved to the satisfaction of the jury, that his liquors were no more poisonous than those sold by others. One of his witnesses, who had been a West India planter, stated that rum was distilled in copper stills, from a fermented liquid of the nature of an *acid*; that its effect upon the interior of the stills is such that they are constantly *losing in weight*, and require often to be renewed; and that the deletrious matter consequently combines with the liquid. The verdict of the jury was—not guilty. *Hamp. Gaz.*

The Scotch Bailies and the Cigars.

In the course of the evening his lordship whispered to one of the flunkies to bring in some things, they could not hear what, as the company might like them. The wise ones thought within themselves that the best aye come hindmost; so in brushed a powdered valet, with three dishes on his arm of twisted black things, just like sticks of Gibralter rock, but different in the color.—Bailie Bowie helped himself to a jargonelle, and Deacon Purvis to a wheen raisins, and my uncle, to show that he was not frighted, and kent what he was about, helped himself to one of the long black things, which without much ceremony, he shoved into his mouth and begun to chew. Two or three more, seeing that my uncle was up to trap, followed his example, and chewed away like nine-year olds. Instead of this curious looking black thing being sweet as honey, for so they expected, they soon found they had catched a Tartar, for it had a confounded bitter tobacco taste. Manners, however, forbade them laying them down again, more especially as his lordship, like a man dumfoundered, was aye keeping his eye on them.

So away they chewed, and better chewed, and whammelled them round in their mouths, first in one cheek, and then in the other, taking now and then a mouthful of drink to wash the trash down, then chewing away again, syne another whammel from one cheek to the other, and syne another mouthful, while the whole time their een were starting in their heads like mad, and the faces they made may be imagined, but cannot be described. His lordship gave his eyes a rub, and thought he was dreaming; but no, they were bodily, chewing, and whammelling, and making faces, so no wonder, that in keeping in his laugh, he sprung a button from his waistcoat, and was like to drop down from his chair, through the floor, in an ecstacy of astonishment, seeing they were all growing seasick, and pale as stucco images.

Frightened out of his wits at last, that he would be the death of the whole council, and that more of them would pushion themselves, he took up one of the cigars, every one knows cigars now, for they are fashionable among the sweeps, which he lighted at the candle, and commenced puffing like a tobacco pipe. My uncle and the rest, if they were ill before, were worse now; so when they got to the open air, instead of growing better, they grew sicker and sicker, till they were waggling from side to side, like ship in a storm, and, no kenning whether their heels or their heads were uppermost, went spinning round like pieries.

Autobiography of Mansie Wauch.

SWELLED BEAM WINDLASS BEDSTEAD.

CHARLES ADAMS, No. 422 Washington-street, Boston, a few doors south of the Boylston Market, on the opposite side, has constantly on hand the Patent Swelled Beam Bedstead, of various qualities, forms and prices.

The Swelled Beam in the Windlass Bedstead is indispensable, to prevent the sacking from sagging, and to keep the mattress or bed full in the middle. The operations are as follows, viz.

The Swelled Beam being much larger in the middle than at the ends, the sacking is thereby drawn tighter in the centre where the greatest weight comes, and is kept so by turning the beam from time to time, as occasion requires, as it gathers up most of that part of the sacking (the middle) which is attached to the largest part of the beam, and which of course requires to be most braced.

The following valuable testimonies in favor of this invention, have been inserted in the public papers.

From the Boston Medical Intelligencer.

"Since the erection of the U. S. Marine Hospital at Chelsea, the patients of this Institution have been provided with Adams' Patent Swelled Beam Windlass Bedstead; an article which, for comfort and convenience, has not been equalled by any invention for domestic purposes. The luxury of a tight sacking we are all aware of, but can rarely permanently obtain it.—By this simple contrivance, if a patient is unable to be raised from his bed without distress, and the sacking becomes loose, as is always the case in new bedsteads, by turning the beam with the lever this inconvenience is more easily remedied, even with the weight of the body and bedding on it, than in the common bedstead divested of all its load. Other conveniences are also to be found in it. Having no hiding places for bugs, they cannot lie concealed in it, as no screws are employed in its construction.

"To the well it is equally a luxury and a means of preserving health, which no one will voluntarily relinquish after having experienced its pleasant and salutary effects."

From the Boston Daily Advertiser.

"The improvement in this Bedstead consists in a mode of straining the sacking in such a manner, as to dispense with the use of screws, and as to make the bedstead more firm, and the sacking much more tight, than it is possible to make it in the common mode of construction. It is also less likely to get out of repair, than those in common use, and is so simple that it may be taken down, and put up, and strained to its greatest tension, in a very few moments. We saw one of them taken entirely to pieces, put up again, and perfectly strained by two persons, in less than two minutes. It is easily taken down or put up by a single person.—They are made in a very neat style of workmanship, and are susceptible of any degree of ornament."

Boston, June 21. 4t

UMBRELLA AND PARASOL ESTAB. LISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England, viz.

Umbrellas of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do. small size do. do.
Do. with plated sticks, and Ivory mounted.
Do. Cane Handles, a neat and light article for Summer.
Do. low priced Silk.
Do. large and small size, Gingham, superior quality.
Do. 24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do. Oil Linen, 25, 26, 27, 28 and 30 inch do
Parasols, Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do. Brown do. white fringes.
Do. do. do. brown do.
Do. do. cane colored handles.
Do. do. black sticks, with white fringes.
Do. do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

ANNOTATIONS ON THE NEW-TESTAMENT.

THIS day published, and may be had at the Bookstore of N. S. Simpkins, & Co. 79, Court-street, (corner of Brattle street) ANNOTATIONS on the NEW-TESTAMENT—compiled from the most approved critical authorities for popular use.—by *J. P. Dabney*. Price 8 cents per number. *June* 28.

PETER PARLEY IN EUROPE.

JUST published, THE TALES OF PETER PARLEY ABOUT EUROPE, with 60 Engravings.

☞ This Work is on the plan of Peter Parley's Tales of America, and is esteemed still more entertaining and useful. S. G. GOODRICH,

July 5. 6t 141, Washington-st.

LIVES OF THE APOSTLES.

HILLIARD GRAY & CO. have just published, Lives of the Twelve Apostles, with Explanatory Notes. By Rev. F. W. P. Greenwood, Junior Minister of Kings Chapel, Boston.

TRACT No. 3—second series—A. U. A.

ENTITLED "ONE GOD and ONE MEDIATOR," just published at the Depository, 72. Washington-street. BOWLES & DEARBORN.

June 28.

FAITHFUL LITTLE GIRL.

MUNROE & FRANCIS have recently published, two new and interesting books for Juvenile Readers, namely,

The Faithful Little Girl; an original tale.

Eugene and Lolotte, or the young French Emigrants; a tale from Madam de Genlis, translated by a lady of Philadelphia.

MUNROE & FRANCIS have an extensive collection of Books for Juvenile Libraries, which they are constantly replenishing with the various publications of the Day. 3t. July 12.

JUVENILE MISCELLANY.

JUST published by PUTNAM & HUNT, and may be obtained at the Bookstores of MARSH & CAPEN, 362, Washington-street, and WAIT, GREENE & CO. 13, Court-street,

The Juvenile Miscellany, No. 3, Vol. 4, for July, 1828, embellished with Engravings.

CONTENTS.

The Little Wool Merchant. The Complaint of the Rose. Vacations and Amusements. The Affectionate Brother. George Pendleton. Scripture Illustrations. The Little Sisters. The Orphans. Logogriph. Tale Bearers. Food of Animals. Key to Conundrums. The Present. Answer to Riddle. Enigma. The Velocipede. Answer to Guess Whom. Conundrums. Enigma. Paper and Printing. Disobedience.

3t. July 12.

BILLERICA ACADEMY.

THE Summer Term for Lads at this Institution will commence on Monday, June 9. A few more Lads can be accommodated with board in the family with the Preceptor. The Female Department is already open, under the care of Miss *Bathsheba Whitman*. A few more Misses can be accommodated with board in the family with the Preceptress.

JASON WHITMAN, *Preceptor.*

Billerica, May 31.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 72 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. Vol. I. No. 3.

July 12. 3t.

CHRISTIAN REGISTER.

All communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to David Reed, Boston.

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

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